

From the Author
E S S A Y

O N

Roberts (w.)

R

REFINEMENT.

Sic unumquidquid paulatim protrahit ætas
In medium, ratioque in luminis eruit oras.
Namque alid ex alio clarescere corde videmus
Artibus, ad summum donec venere cacumen.

LUCRET. Lib. 5.

O X F O R D.

M D C C L X X X V I I I.

THE A. Y.

REPRINT

OF THE
HISTORY OF THE
CITY OF LONDON
FROM THE
FOUNDATION OF THE CITY
TO THE PRESENT TIME
BY
JOHN STOW
1618



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OF all the subjects which can fall under the contemplation of the human mind, the noblest, the most fruitful and most interesting is the history of man. While our knowledge of other animals is limited to the progress of their natural and individual powers, the history of man combines that of the animal in its individual state from infancy to manhood, and of the species in its social state from barbarism to REFINEMENT. To obtain a just knowledge of the human mind considered abstractedly, it is necessary to view it in its relations to society, and under its different moral situations in different periods of the world. For though the natural fa-

* Refinement in its physical sense is the act of separating from metals its concretions and impurities; in its moral sense, when applied to the progress of society, it signifies the removal of circumstances, which impede the free exertion of those faculties which were given to man for his improvement; and implies his advancement from an inferior state of society, to a situation more worthy of his talents, and more congenial to the powers of his mind. The state therefore, in which man can best exercise his natural capacity for improvement, is the highest point of true refinement. Beyond this precise situation commences what is termed excessive or false Refinement.

The subject of this Essay is the progress of refinement in the better Sense of the Word.

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culties and attributes of man are exquisitely adapted to the improvement of his intellectual powers, yet his various endowments have been gradually perfected by the occasions and emergencies of social intercourse, by the exertions of mutual assistance or competition. This wonderful capacity for the improvement of his faculties by the present and past advantages of society, is the distinguishing property of man; and scarcely does his natural pre-eminence more exalt him above the rest of the creation, than he appears raised above himself, when viewed in the opposite extremes of savage and social life.

Society has usually been considered as proceeding by certain successive stages in its progress to REFINEMENT, and man has for the most part been separately viewed in the characters of the savage, the shepherd and the husbandman*; before his conduct has been regarded as a member of political society. His accommodating temper makes him capable of real enjoyment under every situation, and the natural attraction of habit and custom would probably for ever fix him in hopeless debasement, were it not that casual invention and discovery, by giving impulse to his passions,

* See Ferguson's Hist. Civ. Soc. Gregory's Essays Hist. and Mor. Millar on the orig. of Ranks.

excite a taste for fresh objects and attainments. This process, however, is slow and gradual: the necessities of life, by their natural pre-
 dency, engross the whole attention of man, till experience has taught him more speedy and compendious methods of supplying them. In vigorous and happy soils indeed, where labour and exertion are less required, and the mind is somewhat relieved from the care of animal subsistence, the genius of man so much the earlier displays its excursive and aspiring character, in discovering new inconveniences and wants, new capacities and powers, new honours and distinctions. The indulgences and ornaments of life seem therefore, as might be supposed, to owe their origin to southern climates, where the liberality of nature, in providing the necessities of life, afforded security and leisure for higher considerations. The speculative sciences are also traced to the same latitudes, as the natural effects of repose and indolence: thus the southern regions of Asia, as far back as any records can carry us, present no where the total gloom of ignorance and barbarity. In the cold and comfortless scenes of the North, we are to look for examples of savage life: before the knowledge of agriculture, the precarious subsistence which these climates afford, leaves
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nothing for the mind, except the ingenuity of want, and the enterprize of hunger. The discovery of the new world has brought to our view this primitive state of mankind, which had hitherto only appeared in the fanciful descriptions of the poets. Something, indeed, above mere curiosity may induce us to survey this people with attention, since they frequently awaken the remembrance of those interesting descriptions of the antient Britons, preserved in the Roman authors : in this view they raise in our bosoms a sort of concern and piety, as pictures which preserve the dress and countenance of our earliest ancestors. The kindred therefore, which savages claim with the most refined nations, while it recalls our own origin to our minds, pleads also for a milder and more liberal sentence than can often be obtained from the prejudiced tribunal of later ages. To arrogate to ourselves a natural and specific pre-eminence is to forget what constitutes the great distinction of our species — the progression of society and that capacity for improvement which has advanced us to the REFINEMENT that we boast. While we cherish these reflections, notions of a more liberal and enlarged nature insensibly penetrate our bosoms, and bring with them a mixture of concern and remorse :

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we cannot but lament that the comparative disadvantages of a wretched people, should ever have exposed them to the cruel indignities of inhuman slavery, that they should ever have been oppressed by an enlightened nation, by the sons of liberty themselves. We are forced to consider such injustice not only in the light of opposition to the great scheme of providence in the order of human advancement, but as a flagrant species of ingratitude for those blessings of society which the oppressors themselves enjoy.

The stage into which man is considered as next introduced is that of the pastoral state. The most natural property that would first suggest itself to a savage people would be that which had hitherto been the object of a precarious subsistence. The first impressions of property must necessarily effect important changes in the human character; but every alteration is silent and progressive, and man carries to every new situation a considerable tincture of his former habits. The Philosopher and the Historian find their interest in attending to this particular situation of human affairs, and the friend of mankind will here trace with sensible satisfaction the beginnings of distinction and order, and the ground of a regular and fixed subordination. It appears

pears indeed that some portion of REFINEMENT has not been denied to the pastoral state. For by the leisure and repose it procures, it possibly, in happy climates, has anticipated, in some degree, that elegant intercourse of the sexes which belongs to a polished age. The genial countries of Arcadia and Sicily might probably have inspired a delicacy of passion, in those who passed a life of tranquillity in these happy plains, beyond the general lot of such barbarous periods.

But nothing is less easily explained in the constitution of man, than the contradictions that are every where mingled in his character: thus a particular combination of accidents will sometimes strike out unexpected REFINEMENTS in an early age of society. Very rude however is the prospect which the nations of Tartars exhibit: these wandering shepherds subsist in that state of war and rapine which naturally attends the possession of property not settled by fixed establishments. Yet even under this description certain characteristic and genuine qualities of the mind appear with peculiar eminence and lustre. Practised by frequent opportunities and alarmed by continual danger, the barbarian soon acknowledges the value of friendship, fidelity and social union. Other useful lessons may
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also be derived from attending to the conduct of these natural tribes, since many of our own vices, artfully disguised by the sophistry of REFINEMENT, are here exposed to view in their naked and disgusting simplicity.

As man, in the course of his experience, applies with greater diligence and success to the cultivation of land, he gradually relinquishes the wandering and precarious life of the shepherd; and this change in his mode of subsistence produces alterations the most important and remarkable in the state of society. By multiplying the comforts and conveniences of life, it excites in his breast a greater appetite of wealth, and prompts him to enlarge his means of enjoyment, in proportion as his powers and apprehensions extend. It is obvious to remark that, together with these happy improvements, the objects of competition are also multiplied. War therefore and Piracy, aggravated by cruelty and revenge, are ever the principal employments of these rude and hardy ages. Such a consideration would naturally render the survey of these periods a painful and a melancholy task, were it not that a bountiful Providence has rendered the vices of mankind sometimes subservient to the ends of REFINEMENT.

MENT. The insecurity of these times, arising from the ravages of continual warfare, first taught the necessity of navigation and building, promoted a spirit of rivalry and union, and compelled mankind to resort to cities for protection. The age, which now attracts our attention, has ever been the nurse of generous and romantic qualities. It is pleasing indeed to reflect that, by a happy dispensation, the virtues, most requisite to supply the deficiencies of the age, have been ever most studiously cultivated. Thus friendship, hospitality, and reverence for the aged somewhat compensate to barbarous nations for the inaccuracy of the laws and the public insecurity: and how greatly these virtues were esteemed by the earlier Greeks we best learn from many striking and beautiful pictures scattered through the Poems of Homer. The simplicity and ardour of these ages make them ever an object of regard to a refined Posterity: the complacency and the uniformity of civilized life are enlivened by surveying at a distance these rude and turbulent times, as the old experience a pleasing agitation and warmth in reviewing the sallies of their youthful years. With something indeed like youthful ardour these early ages mingle the violence of passion in every sentiment and quality, and the beginnings

ginnings of REFINEMENT are usually carried to a romantic excess and extravagance. Such a disposition and character supports an appearance of something sublime and expanding, which makes it difficult for us to contemplate this period with a proper composure: the mind is apt insensibly to accommodate itself to the spirit of the times, and, amidst the attractions of great exploits, to lose a due respect for those milder virtues which constitute the glory of the christian Character. There is besides, perhaps, in the manners of men, as in the representations of their form*, a greatness that arises out of the neglect of Symmetry and a due correspondence of parts: something in the wildness and irregularity of these romantic ages, which gives a sort of freedom and enlargement to the mind in reviewing them.

When we carry our observations from this rude and mingled scene, to the more orderly dispositions of civilized life, the first objects that occur are often those habits and qualities, which in the age preceding were the sport of passion and caprice, dilated by their reference to grand and useful purposes, and corrected by the gravity and decorum which

* Hogarth's Analys. Chap. 11. Gerard upon Taste, P. 1. Sect. 3.

belong to civilized society. Private friendships are spread out into public affections, fidelity in engagements becomes a motive to national integrity and honour, reverence for the aged expands to a general principle of Political obedience. Moreover, to the courtesies of hospitality, cultivated with such enthusiasm in early periods, nations are oftentimes indebted for their first lessons of civility and elegance. Our observations necessarily become more confined and partial, when we carry our views to the civilized periods of History. The genius of REFINEMENT seems to have singled out his chosen and favourite spots within the limits of the temperate zones. But, if we admire the scanty bounds to which civilization has been generally confined, the variety of appearances under which it has exhibited human nature is no less remarkable. There is a striking uniformity of character in the barbarian of every climate and situation, which grows towards a point as we approach the state of Savage existence*. The mind, thus single and unconnected, exists in a kind of elementary state, and discovers the sameness and constancy of general principles. As we gradually approach the

* Robertson's America and Gibbon's History, on the Pastoral Huns.

limits of civilized life, we burst as it were from a general gloom to the pleasing discriminations of light and shade which a fairer atmosphere discloses. Mankind then come forth in various and opposite characters, according as individuals are summoned to act in their national capacities, from the objects placed before them by the state, and from the constitution of the government and laws. The physical influence of soil and climate is involved in abstruse and uncertain reasonings, but, if we allow them only a pre-disposing power, and consider them as acting through the medium of moral causes, many striking differences of national genius may be very satisfactorily traced to this source. While fruitfulness of soil promotes tranquillity and indolence, cold and barren regions excite a spirit of commerce and industry; and, if the leisure of Southern climates have nourished curiosity and contemplation, ingenuity and vigour of mind are more forcibly excited in the sterile and rigorous countries of the North. In the Southern regions of Asia, from the leisure which the natural abundance of these climates allowed, mankind were early possessed with that liberal curiosity which lays the foundation of science, and carried their researches as far as speculation alone could

could conduct them. But mere speculation is insufficient for the maturity and perfection of knowledge: it is by the connection of art with science that the most valuable improvements and discoveries have been made. The native Indolence of the East has ever interposed a barrier to this necessary union, and the sciences, for want of their due application and bias, broke out into visionary systems and unsubstantial REFINEMENTS; or, wrapped up in stately and imposing mysteries, served to inculcate superstitious awe, and to strengthen the claims of despotic power.

After thus contemplating the degrees of Asiatic REFINEMENT, our attention is naturally attracted by the greatness and renown of ancient Egypt. That remarkable people seem to have possessed an understanding as solid and capacious, as their invention was strong and acute: they early saw the advantages of a regular and exact administration and seem to have bent their whole views, with equal ardour and success, to this as their primary object. To them we are said to owe the invention of mathematics. But still the study of Philosophy was cultivated only amidst the abstractions of retirement and leisure, with little reference to those great and important ends to which it has since been applied. It seems

seems indeed to have answered a collateral purpose in adding force and sanction to the authority of rulers, and imparting a greater air of wisdom to those rites and mysteries which supported the political fabric of that prudent people. Upon the whole, however, Egypt seems intitled to respect rather for her powers of invention than improvement; for her skill in preserving public order and exactness, than in bestowing a REFINEMENT on those arts to which she herself had given birth: and perhaps she is chiefly to be revered as the parent and instructress of ancient Greece.

Pursuing therefore from this fountain the course of civilization through Phœnicia, Rhodes and Crete †, we are carried to the principal seat of ancient REFINEMENT. It was not till learning had passed over to Europe that it felt the genial effects of a solid and useful cultivation, and Greece had the singular merit of erecting it upon this broad foundation, at the same time that she added the attractions of an elegance and taste unknown to its native countries. It was now that REFINEMENT which had advanced but little under the influence of oriental retirement and

† See Blackwell's Enquiry into the life and writings of Homer.

repose,

repose, attained an unexampled eminence amidst the tumults and agitation of the Grecian commonwealths. It cannot be doubted indeed that much of this superiority was owing remotely to the influence of local causes. Among those happy allotments which provoke and exercise the genius of mankind, may be reckoned every circumstance which enables them to maintain themselves in distinct and independent communities. Such advantages were eminently bestowed by nature on ancient Greece, and for that remarkable spirit of emulation so fruitful in all kinds of excellence she was probably much indebted to the straits of Thermopylæ, the mountains of Thrace, and the bays of Salamis and Corinth. While this favourable distribution produced that struggle for eminence among single states, which so successfully promoted general REFINEMENT, it had also a tendency to make Greece as remarkable for her variety as Asia had been for her uniformity of character and constitution; and on so circumscribed a spot were displayed the various models of states, and the genius and result of different systems of policy. From such copious and varied supplies, assisted by a warm and happy climate, whatever flowed from the genius and understanding could not but attain an extraordinary

extraordinary degree of REFINEMENT. If we direct our view to the manners of this people, much of our reverence may perhaps be subtracted *. Indeed a constant and uniform delicacy of behaviour seems not to have fallen to the share of the most polished periods of ancient history †. The greatest obstructions perhaps arose from the grossness of their superstitions ‡ and the general inhumanity || of their political institutions and customs, and, in Greece especially, from the hardness and equality of the republican forms: so that while this people was entertained by the sublime and pathetic compositions of Sophocles, the low and irreverent humour of Aristophanes was heard with approbation and delight.

Persevering in our pursuit of the course and fluctuation of REFINEMENT, we pass on from the decay of Grecian excellence to contemplate its revival among their most successful imitators, the Romans. The REFINEMENTS to which Greece had attained suffered no diminution on their first removal to Italy. The Romans were well prepared by their education amidst great and striking

* See Ferguson's Hist. Civ. Soc. P. 4. Sect. 4.

† See Hume on the rise of Arts and Sciences.

‡ Plutarch. de Superst. Diod. Sicul. Lib. 20.

|| Hume on Popul. Anc. Nat.

events to relish the beautiful and the sublime, while the natural severity of their character frequently exerted itself in adding a correct and graceful air to the bold and fanciful genius of their livelier masters. This People however seem no more intitled to unmixed applause than the ancient inhabitants of Greece, and if we admire that simplicity and integrity so conspicuous in some part of their history, we are also forced to condemn that arrogance, cruelty and pride, by which the whole was disgraced. We look with a disgust and aversion on their savage fondness for inhuman spectacles, which even the introduction of philosophy and a purer taste was unable to subdue.

AFTER THIS survey of the progress and boundaries of ancient REFINEMENT, we proceed to consider its career in later ages, perhaps with a better disposition to enjoy our own advantages. Our evident superiority, indeed, seems to require no attestations, and we rather turn ourselves, amidst those melancholy lessons of instability conveyed by the once famous and flourishing states of antiquity, to trace out in our own affairs whatever may seem not only the instrument of REFINEMENT, but its stay and security.

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The christian religion offers itself as the first and most solid support on which we can build our hopes of a lasting REFINEMENT, as hence we derive a system of rules and principles, which, as long as they preserve their influence in the mind of man, must necessarily prevent the return of ignorance and barbarity. With a natural tendency to promote and cherish liberty, it has shewn itself compatible with every form of government : it has softened the rigour of despotic administration ; it has tempered the fierceness of democracy : while in the intercourse of nations it has diffused a spirit of humanity known only to those which have acknowledged its sanctions. To this source we may trace that distinguishing moderation and mildness which reign in our political institutions and customs. It should indeed excite in us a sensible satisfaction to observe that we are no longer exposed to those continual factions, massacres and proscriptions, which make so mournful a figure in ancient annals * ; that the progress of humanity has prevailed over the fierceness of war ; and that domestic slavery, so disgraceful to the policy of ancient times, has either en-

* See Hume on the populousness of ancient nations ; and the instances quoted from Diodor. Sicul. in note B B. Vol. 1.

tirely vanished, or seems gradually retreating from every portion of the world where the Christian religion prevails. In the early and unenlightened ages of modern Europe, the dawn of a purer system began to disclose itself. Great indeed was the darkness against which it was to struggle. To the elder superstitions of the classic ages, was added whatever had been imagined by the gloomy inhabitants of the North, amidst their comfortless woods and forests. Under all these disadvantages, however, the mild spirit of christianity was secretly exerting itself, and, though man in those immature periods was incapable of comprehending its sublimer doctrines, a sensible and early alteration was effected in his morals and behaviour. A system of conduct was introduced as noble and salutary as it was capricious and wild, presenting in its excess and fanaticism an object of copious and just ridicule, but commanding our esteem and veneration for its origin, spirit and results. We must revere the Gothic institution of chivalry not only for its intrinsic qualities, or its final effects and impressions, but as bearing in its aspect a potent testimony to the strong and benevolent influence of christianity, which was thus able to anticipate the natural but

slow

flow effects of progressive society, and to establish a refined and courteous system in rude and uncultivated ages.

Since those ages the progress of REFINEMENT has borne evident marks of some new intelligence in the sentiments of mankind: that spirit of benevolence which christianity had inspired was silently forcing its way amidst the accumulated superstitions of the times, and has since happily devolved to us stripped of that excess and extravagance characteristic of its earlier efforts. But our obligations to christianity in the promotion of REFINEMENT are far from being limited to the duties and elegancies of morality, its ample fountains have overflowed and fertilized the provinces of Philosophy: it has laid them open to happier prospects and to scenes more solemn and sublime. In the exercise of reason a certain sedateness has succeeded to the turbulence of doubt which adapts it to finer contemplations. There is moreover a supineness in the nature of polytheism which imposes a sort of silence on philosophical enquiry by admitting the interposition of divine agency in the place of natural causes, while its general tendency is to dispose the mind to various and transient credulity, by the various apprehensions

sions and terrors which naturally arise in an obscure and uncertain prospect.

If in this difference of character with which the progress of REFINEMENT has been attended since the æra of christianity, we look with reason for some exemption from the instability of ancient grandeur, it should give us equal pleasure and confidence to observe its diffusion. We should feel it our duty to second with our best efforts and wishes every attempt that can be made to extend christianity to nations yet unenlightened by its spirit and its precepts, and to reprobate with just abhorrence every act of unnatural oppression, which is inconsistent with its doctrines and inimical to its progress.

To these hopes of a lasting REFINEMENT founded on the influence and effects of christianity, we may reasonably add the accumulation and diffusion of knowledge. A succession of ages by amassing the discoveries of different periods has not only enlarged the foundations of science, but a longer experience must have served in some measure to point out those dangers to which it is constantly exposed. Some of these discoveries have been too extensive in their effects not to merit particular notice: and first in use and pre-eminence is the invention of printing.

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Whatever may contribute to the progress, diffusion or permanency of REFINEMENT is produced and nourished by this noble art; and our most valuable improvements and discoveries, however greatly they may be impaired, can never irreparably sink with the indolence of an age, or the perishing fortunes of nations.

The invention of the compass may also be considered among those fortunate attainments which allow us to hope for a continuance of our present advantages. So largely indeed has this great acquisition and our other improvements in navigation extended the sphere of intercourse and enterprise, that mankind through its influence appear to act in one general combination and concert in the promotion of knowledge and REFINEMENT.

The improvements of commerce are justly considered as the most remarkable source of the grandeur and elegance of the moderns*. There have been those however who, with too confined and implicit a consideration of its consequences, have stigmatized the growing splendor and diffusion of commerce as weakening our claim to the honours of RE-

* See Robertson's Hist. Ch. 5. Vol. 1.

FINEMENT. Impressed by the fortune of ancient states, whose ruin is ascribed to excessive wealth and dissipation, the phantoms of dissolution and decay appear ever before them. A little examination, however, may perhaps convince us that the analogy between the nations of old, and the flourishing kingdoms of the present day, is too inconsiderable to justify these melancholy apprehensions *. Nations acquire wealth either by rapine or by industry: the injustice of the former method is revenged by the ill success with which riches so procured are accompanied; for where that circulation is wanting which commerce and industry promote, their tendency is always to rear immense inequalities of fortune, and consequently to foster the growth of corruption and slavery. Such seems generally to have been the situation of the states most remarkable in ancient story. Peace and repose were oftentimes fatally enjoyed by those unsettled nations, unacquainted with that domestic œconomy by which employment and bread are provided for the poor and laborious, while perpetual warfare supplied in some sort the place of industry and trade, and by procuring a regular circulation

* See Sir James Steuart's enquiry into the principles of political œconomy, Lib. 2. ch. 22.

became

became as essential to national prosperity, as it was degrading to man in general. We are however too nearly related to every allotment of human nature to triumph in our own superiority and advantages, and it affords a general reflection that should humble our pride, when we behold some of the greatest nations of antiquity despairing to reconcile commerce* with public security, and constrained by a destiny severe and sorrowful to number the arts and embellishments of life among political dangers. Very different is the prospect which modern nations exhibit: if commerce have produced additional sources of luxury, it has also afforded an antidote against its destructive consequences†; and the industry and employment it creates, effect a perpetual vibration in the balance of wealth. Our own country in particular can never forget her obligations to commerce, since the weight and importance of that part of our excellent constitution, on which our rights and liberties more immediately depend, is one of its most conspicuous results‡. Considered in this view we

* See Smith's Enquiry into the Nature and Causes of the Wealth of Nations. Lib. 4. ch. 9. p. 36. Hume on Civil Liberty and on Commerce. Plato de Leg. lib. 4.

† See Sir James Steuart's enquiry into the principles of political oeconomy.

‡ See Hume on the refinement of the arts.

shall contemplate our improvements in commerce with becoming acknowledgements, and pass with greater satisfaction to the survey of its other less equivocal effects.

Among the first of these we may remark its tendency to open the mind and enrich it with useful knowledge, at the same time that it discloses a scene in which our ambition may exert itself with general advantage to mankind. Perhaps also we may venture to pronounce that whatever conduces to the ornaments and satisfactions of life, has a tendency to improve the social affections. If a common participation of danger were a motive to society and friendship in barbarous periods, a more generous union may arise in ages of REFINEMENT from a common sense of enjoyment, and a common interest in the support of security and order. In another view, a taste for the advantages of commerce draws forth the individual into public notice, and leads him to aspire to qualities illustrious and useful, in proportion as his duties encrease and his circle of relationship extends. Nor is the expensive and elegant mode of living which commerce introduces to be considered as always dangerous in a moral or political light, and pleasure is perhaps to be regarded as less obnoxious in proportion as it advances

advances in the delicacy of its taste, and the costliness of its means.

The discovery of that material, which has produced so great a change in the military art, may likewise be considered as advantageous to the cause of REFINEMENT. By the powerful aid of artillery we shall ever be an overmatch for barbarous invaders, and that superiority in the field, which anciently distinguished fierce and indigent nations, is transferred in modern ages to the opulent and refined. Much also has it conduced to soften the inhumanities of war; since in establishing the practice of distant fight, it has precluded the hopes of private revenge by concealing from the wounded the author of his pain, from the friend the destroyer of his associate.

But whatever permanent advantages may result from the causes of REFINEMENT already enumerated, we are not to expect that our portion is above the common lot of humanity. We carry with us the badges of our infirmity amidst our happiest successes and improvements, and certain characteristic imperfections grow together with our very REFINEMENTS, tarnish their lustre and degrade their value. To the mass of mankind something of that accuteness, magnanimity and ardour may be lost, peculiar to ages of greater turbulence

and insecurity; at least it seems probable that these qualities become less general in times when the wisdom of political law, and the stability of government afford fewer opportunities for personal exertions.

From the whole of this survey it may appear that man in his humblest state is involuntarily led by his passions and appetites to consult his own advancement; that this advancement proceeds by certain stages, in each of which, through the natural influence of habit and custom, he remains, till fresh objects and allurements invite him to a higher sphere of action: that, however irregular may have been the progress of society in particular states and periods, there is a general progress in human affairs, independent of these partial revolutions: that every age has improved the moral order of the world: and that, if sometimes the intellectual vigour of man has been suppressed, it was only to break out with accumulated splendor in subsequent periods. We may also conclude that a state of intellectual improvement, refined by civil harmony, social restraint, and polite intercourse, is the situation most worthy of his capacities and talents, most requisite to the ends and importance of his being, and most suitable to the dignity of his nature.

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In this view, we contemplate our own age as highly advanced in the scale of **REFINEMENT**; as possessing a grand inheritance, which it is our duty to transmit entire to posterity. We are therefore more responsible than our forefathers, in proportion as we are more **REFINED**: and since *our own* superiority and advantages are the fruits of *their* industry and experience and not of any greater extent of capacity in ourselves, we shall use them as treasures which we have no right to reduce or dissipate; as the property of human nature at large, and of ages yet to come.

WILLIAM ROBERTS, A. B.

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